# Marx, Capital, Grundrisse and Theory of Architectural Spandrels

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# Introduction

One can then read the following as theory, and examples of theorizing a system of space, surfaces, without depth and even in fact Dibendoff and Jewish mixing – which then is complexly notations of Marx’s Capital and Grundrisse and even Poverty of Spirit and Economic Manuscripts

of many editions – imagine also Lenin, Mao and Trotsky – all of this then is called modes of politics in Lazarus – but is actually in the classist mode only – all the works of Marx and in fact theorizing with spandrels.

I. Theory of Architecture – A Spandrel and Types of Spandrels

Imagine just the utopianism of ethics in architecture – poverty of Spirit – cheap coffee shops, cheap tea stalls, perhaps a cheap poor neighbourhood, forms of staircases, old wrought iron and glass constructions – modern housing which is cream and with organic trees, plants – whatever is poverty as Marx called utopian architecture – even Messianic forms of

Arabic Quran – where the simple English forms – buckets, tea, printer, shop for tailor. This then raised to abstraction as Postone argues – a type of surface of complex glass-work in a nondescript or poor building and its grey paint with a design.

## II. Thinking of Architecture again – a System of Space

Systems of space then – with the thinking of spandrels, and poverty – one space goes horizontal and vertical and then becomes a poor version of it, what Christ in Jerusalem calls Ithanian – the simple building of the poorest type which then has a staircase and building next to it – the base then which is against superstructure – which

is so base in Arabic Gospels – that it is the truth.

III. Now Marxism – Critique of Political Economy

One surface goes about the poverty of Spirit – complex surfaces of poverty – now as Postone argues form the surface – and it presents a complex surface in montage – the montage

of poor people working in cheap resteraunts, and the surface of finance which is perhaps at a higher level of financial companies – the juxtaposition is perfect in Marx – how in fact the wealth is borne out of poor experiences.

IV. Ideology Critique then

In one bracketing on a small staircase with its complex Messianic poverty – there is finance which is based on notions, and capital and computer websites say – this juxtaposition then gets into the ideology of finance – is it not that it is just looting the people, exploiting them, making them poor – but also in fact raising their lifestyles to a liberalism

– a certain glance at a virtual advertisement at the bus-stop – or in the bus, a cinematic experience – which can also be in fact a Jewish old bus experience with rich students also travelling – this then is the mix of wealth and poverty called Messianic in Judaism – when the process of abstraction and finance meets the labouring

process – something like Mai 68 happens.

## Conclusion – Dibendoff and Surfaces of Marxism

So one Dibendoff surface complex cut then is in fact the women and their praise for financial wealth and fine clothing and its complex cuts in surfaces of double-click malls, or cheap such Wong Kar

Wai stores – all of this then with financial companies making a lifestyle out of literature perhaps – this then is utopianism.